

How Many Lives Does It Take to Become Enlightened?

Ledi Sayadaw explains that the Phar Nat Thar Vuttu (ဖားနတ်သားဝတ္ထု, "the story of frog and god") says *pakatisāvakabodhi* ("ordinary disciple's Enlightenment") may be achieved within one or two lives –

Original Burmese ¹	Monk Sarana's Translation	Official English Translation ²
ပကတိသာဝကဗောဓိ၏ ရင့်ရာကာလအပိုင်းအခြားကို ကျမ်းဂန်တို့၌ တိုက်ရိုက်အဆိုမရှိ။	There is no direct mention of the time determination for maturation of " <i>ordinary disciple's</i> Enlightenment" [i.e. disciple Arahant].	There is no mention of the period for maturity of an ordinary Noble Disciple.
ပုဗ္ဗေနိဝါသကထာ၌ ပကတိသာဝကတို့၏ ပုဗ္ဗေနိဝါသဉာဏ်သည် အတိတ်၌ ကမ္ဘာတစ်ရာ ကမ္ဘာတစ်ထောင် မြင်နိုင်၏ဆိုသော အဋ္ဌကထာများကိုထောက်၍ ပကတိသာဝကဗောဓိ၏ ရင့်ရာကာလကို ကမ္ဘာတစ်ရာ ကမ္ဘာတစ်ထောင်ပင်ဟူ၍ ယူကြကုန်၏။	Based upon the commentary of the <i>Pubbenivāsakathā</i> ³ (= Talk on Previous Existences) which says that the memory of previous births (attained by <i>ordinary disciples</i>) can be ("seen") hundred aeons, thousand aeons in past, (some people) assume that the time for maturing of <i>ordinary disciple's</i> Enlightenment (is) even thousand aeons.	One has to infer it from statements in the commentaries. For example, <u>in a commentary on the Arahant's supernormal power of recollection of former existences, an ordinary Noble One is said to be able to reflect on past existences ranging from a hundred to a thousand world cycles. This has generally been taken as the maturity period for an ordinary Noble Disciple.</u>
ဖားနတ်သား၏ ဝတ္ထုကို ထောက်၍ တစ်ဘဝ နှစ်ဘဝမျှနှင့်ပင် ရနိုင်၏ဟူ၍လည်း ယူကြကုန်၏။	Based on the story of "The Frog (and) Male Deity", (some people) assume that (<i>ordinary disciple's</i> Enlightenment may be) attained within just one or two lives.	Once, a frog was accidentally killed while listening with rapt attention to the mellifluous voice of the Buddha teaching. He was reborn as a deva from the merit of listening attentively to the Dhamma (even though he did not understand its meaning). Immediately, he came to pay homage to the Buddha, listened to his discourse, and gained Stream – winning. In his next existence he became an Arahant. <u>From this story we can see that there are just a few</u>

¹ "လယ်တီဒီပနီပေါင်းချုပ် စတုတ္ထတွဲ", လယ်တီဆရာတော်ဘုရားကြီး၊ မိခင်ဧရာဝတီစာအုပ်တိုက်၊ ရန်ကုန်မြို့၊ ၂၀၀၃။ နှာ ၃၉၀။

² "The Manuals of Buddhism (The Expositions of the Buddha-Dhamma", Ledi Sayadaw, Mother-Ayeyarwaddy Publishing House, Yangon, 2004; p.485, PDF p.509 . (I have underlined portions which directly correspond to the original.)

³ *Visuddhimagga - 13. Abhiññāniddeso - Pubbenivāsānussatiññānakathā* (MM vol.2 p.40) and *Paṭisambhidāmagga-Atthakathā - 53. Pubbenivāsānussatiññāniddesavaṇṇanā* (MM vol.1 p.323)

		forms of existence in which a disciple's enlightenment is attained. ⁴
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in the Pāli text, however, it is not written directly that one or two lives would be enough - the frog was later born as a deity, and as a deity he became *Sotāpanna* (Stream-Enterer). However, he might have done some merits before the frog life.

The main problem I see with the idea of an ordinary Arahant remembering hundreds of aeons of previous lives is, that there is no mention whether these were the times when he/she already made effort to become enlightened:

*"Pakatisāvakaṃ kappasatampi kappasahassampi anussarantiyeva balavapaññattā."*⁵

"The ordinary disciples however remember hundred or even thousand aeons because of (their) powerful wisdom [unlike the non-Buddhist ascetics who may remember maximum 40 aeons]."

Here "wisdom" is explained as the understanding of difference between body and mind (*nāmarūpa pariccheda ñāṇa*), with no reference to efforts for Enlightenment in previous lives. The case of ven. Sobhita may however shed some more light on this issue.

The Case of ven. Sobhita in Pāli language ⁶	Translation of I.B. Horner ⁷
<i>Atha kho āyasmā sobhito bhikkhū āmantesi –</i>	Then the venerable Sobhita addressed the monks, saying:
<i>"ahaṃ, āvuso, pañca kappasatāni anussarāmi"ti.</i>	"Your reverences, I remember five hundred kalpas."
<i>Bhikkhū ujjhāyanti khiyyanti vipācenti –</i>	The monks became annoyed, vexed and angry, saying:
<i>"kathañhi nāma āyasmā sobhito evaṃ vakkhati –</i>	"How can the venerable Sobhita speak thus:"
<i>'ahaṃ, āvuso, pañca kappasatāni anussarāmi'ti!</i>	'I remember five hundred kalpas'?
<i>Uttarimanussadhammaṃ āyasmā sobhito ullapatī"ti.</i>	He is claiming a state of further-men."
<i>Bhagavato etamatthaṃ ārocesuṃ.</i>	They told this matter to the lord.
<i>"Atthesā, bhikkhave, sobhitassa. Sā ca kho ekāyeva jāti.</i>	(He said:) "Monks, the meaning is that this is just one birth of Sobhita's. ⁸
<i>Saccaṃ, bhikkhave, sobhito āha. Anāpatti, bhikkhave, sobhitassāti.</i>	Sobhita spoke truly. There is no offence for Sobhita."

The Pāli Commentary explains, that this was the life of a non-perceptient Brahma.. In other words, how did ven. Sobhita strive for Enlightenment for 500 aeons, if he was a huge sleeping deity, devoid of perception?! ☺

⁴ There is a footnote which directs us to the *Vessantara Jātaka* no.547 . This, however, seems to be a mistake. Correct reference is *Vimānavatthupāli – 2. Purisavimānaṃ (- 5. Mahārathavaggo) - 1. Maṇḍūkadevaputtavimānavatthu* (MM p.72).

⁵ *Visuddhimagga - 13. Abhiññāniddeso - Pubbenivāsānussatiññānakathā* (MM vol.2 p.40) and *Paṭisambhidāmagga-Atthakathā – 53. Pubbenivāsānussatiññānaniddesavaṇṇanā* (MM vol.1 p.323)

⁶ *Pārājika Pāli – 4. Catuttha Pārājika – Vinītavatthu* (MM p.149)

⁷ *"The Book of the Discipline"*, I.B. Horner, PTS, London, 1949; vol.1 p.190 .

⁸ I think that here "*atthesā*" means "it is true", not "the meaning is". It is indicated by the full-stop between the two statements: *Atthesā, bhikkhave, sobhitassa.* – "It is true, monks, for Sobhita." ; *Sā ca kho ekāyeva jāti.* – "However, it is just a single life of his."

Pāli Commentary ⁹	Translation by monk Saraṇa
<i>Ayaṃ kira pañcannaṃ kappasatānaṃ upari titthāyatane pabbajitvā</i>	In fact, he (ven. Sobhita) five hundred aeons ago became a rishi among the non-Buddhists (/“heretics”),
<i>asaññasamāpattiṃ nibbattetvā aparihīṇajjhāno kālaṃ katvā asaññabhava nibbatti.</i>	Aroused the attainment of non-perception [i.e. a special kind of fourth <i>jhāna</i>], and passing away without (that) <i>jhāna</i> weakened, (he) was born in the life of non-perception. ¹⁰
<i>Tattha yāvatāyukaṃ thatvā avasāne manussaloke uppanno sāsane pabbajitvā tisso vijjā sacchākāsi.</i>	Staying there until the (end of) life-span, (he) was born in the world of humans, gained ordination in the (Buddha’s) Dispensation, and accomplished the Three Knowledges. ¹¹
<i>So pubbenivāsaṃ anussaramāno imasmiṃ attabhāve paṭisandhiṃ disvā tato paraṃ tatiye attabhāve cutimeva addasa.</i>	While he was recollecting (his) previous lives, (he) saw the birth of this life, and before that only death in the third life [i.e. he remembered only death of the life before the previous life, not the previous life].
<i>Atha ubhinnaṃ antarā acittakaṃ attabhāvaṃ anussarituṃ asakkonto nayato sallakkhesi –</i>	So, being unable to recollect the mind-less life between the two [i.e. between this life and the life before the previous life], he logically considered -
<i>“addhāhaṃ asaññabhava nibbatto”ti.</i>	“For sure, I was born in the life of non-perception.”
<i>Evaṃ sallakkhentaṃ panānena dukkaraṃ kataṃ,</i>	Considering thus, however, he has succeeded in a difficult (task).
<i>satadhā bhinnassa vālassa koṭṭiyā koṭṭi paṭividdhā, ākāse padaṃ dassitaṃ.</i>	(It is as difficult as) piercing a tip of a hair by a hundredth split of a tip of a hair, (or) displaying (one’s) footprint in the air.
<i>Tasmā naṃ bhagavā imasmiṃyeva vatthusmiṃ etadagge thapesi –</i>	Therefore, based on this event, the Blessed One granted him a supremacy (/“established him in pre-eminence”) -
<i>“etadaggaṃ bhikkhave, mama sāvakānaṃ bhikkhūnaṃ pubbenivāsaṃ anussarantānaṃ yadidaṃ sobhito”ti (a. ni. 1.219, 227).</i>	“Monks, among my disciples monks who remember (their) previous lives, it is Sobhita who is supreme.” (AN 1.14.4. par.227)

For a monk who can remember maximum over 500 aeons in which he didn’t follow the Buddha’s teachings *at all*, it is not possible to imagine how could any other monks – and note that no monk can

⁹ Pārājika-Kaṇḍa-Aṭṭhakathā 4. Catutthapārājikaṃ – Vinītavatthuvaṇṇanā - par. 232 (MM vol.2 p.102)

¹⁰ i.e. the highest realm of the fourth Brahma world, the sphere only for the non-percipient beings.

¹¹ I.e. the memory of previous lives, the divine eye (knowledge of whatever is and happens anywhere he wishes), and the “wisdom” of the fact that all the cankers (defilements) are destroyed, the Arahant hood. - *Tisso vijjāti pubbenivāsadibbacakkhuāsavakkhaya paññā. (MNA – 86. Aṅgulimālasuttavaṇṇanā - par.352)*

remember as much as ven. Sobhita – be traced by time of training Dhamma based on their recollection of their previous lives.

It is therefore intelligent to assume, that no previous life of striving in Dhamma would be necessary for Enlightenment. All human beings who have not killed their mother, father or an Arahant can become enlightened in this very life. Life is short, death is inevitable. Let's try hard until we can!

Pubbakicca-Pubbakaraṇa – Introduction to Uposatha (in Shwe Oo Min Tawya)

What follows is transcription and translation of the introduction to the *Pātimokkha* recital on *Uposatha* days (full-moon and new-moon day) recited *always* in this form for whole the congregation of the monks who stay in the monastery.

Burmese	English translation by monk Sarana
"ကံ သံဃဿ ပုဗ္ဗကိစ္ဆံ" ဟူသောပါဠိတော်နှင့် အညီ -	In accordance with the great Pāḷi (sentence) " <i>kiṃ sarighassa pubbakiccaṃ</i> " -
သမ္မဇ္ဇနီ ပဒီပေါ၊ ဥဒကံ အာသနေနစ ဥပေါသထဿ တောနိ၊ ပုဗ္ဗကရဏန္တိ ဝုစ္စတိ၊	" <i>Sammajjāṇī padīpo ca, udakaṃ āsanena ca, Uposathassa etāni, pubbakaraṇanti vuccati</i> ," ¹²
ဟူ၍ အဋ္ဌကထာဆရာမဟာထေရ်မြတ်တို့ မိန့်မှာတော်မူအပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဥပုသ်အိမ် - သိမ်အပြင်၌ တံမြက်လှည်းခြင်း ဆီမီးညှိထွန်းခြင်း၊ နေရာခင်းခြင်း နှင့်တကွ	Outside the house of <i>Uposatha</i> – <i>sīma</i> – together with sweeping by broom, lighting up ("igniting") oil lamp,
သောက်ရေ သုံးဆောင်ရေတည်ထားခြင်းကိစ္စမရှိ ပြည့်စုံပါပြီ အရှင်ဘုရား။	(And) the preparation of drinking water and service water, (those duties) are not to be done (any more), (they are) completed, venerable sir(s).
ဤလေးပါးသော အမှုကိစ္စတို့ကို သံဃာမစည်းဝေးမီ ရှေ့အဖို့၌ ပြုအပ်သောကြောင့် ပုဗ္ဗကရဏတို့ဟူ၍ ခေါ်ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား -	Because these four duties should be done before the Community (<i>Sarigha</i>) is congregated, they are to be called <i>pubbakaraṇa</i> ["to-be-done in-advance"], venerable sir(s).
ဆန္ဒပါရိသုဒ္ဓိ ဥတုက္ခာနံ၊ ဘိက္ခုဂဏနာစသြဝါဒေါ ဥပေါသထဿ တောနိ၊ ပုဗ္ဗကိစ္ဆန္တိ ဝုစ္စတိ -	" <i>Chandapārisuddhiutukkhānaṃ, bhikkhugaṇanā ca ovādo; Uposathassa etāni, pubbakiccanti vuccati</i> ." ¹³
ဟူ၍ အဋ္ဌကထာဆရာ မဟာထေရ်မြတ်တို့မိန့်မှာတော်မူအပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဆန္ဒဆောင်ခြင်း ပါရိသုဒ္ဓိဆောင်ခြင်း၊ ဆောင်အပ်ပြီးသော ဆန္ဒပါရိသုဒ္ဓိတို့ကို သံဃာတော်အား လျှောက်ထားခြင်း ကိစ္စမရှိ ပြည့်စုံပါပြီ အရှင်ဘုရား။	There is not to be done (anz more) the <i>chanda</i> and <i>pārisuddhi</i> duties of carrying of wish (<i>chanda</i>) (and) carrying of purity (<i>pārisuddhi</i>), (because) they are completed, venerable sir(s).
ဥတုသည် ဟေမန္တဥတု၊ ဂိမ္မန္တဥတု၊ ဝဿန္တဥတု - ဟူ၍ သုံးပါးအပြားရှိ၏။	There are three seasons, namely the winter season, summer season, (and) the rainy season, venerable sir(s).

¹² *Vinaya Piṭaka (Aṭṭhakathā) – Mahāvagga-Aṭṭhakathā - 2. Uposathakkhandhakam - Sarighuposathādikathā* (MM p.344), explained in detail in *Vinayapiṭaka (Tīkā) - Vinayasaṅgaha-Aṭṭhakathā - 25. Uposathapavāraṇāvinicchayakathā – par.177* (MM p.199) . "Being swept and the lamp, water and by the seat; such (pertain) to *uposatha*, (and thus it is called) *pubbakaraṇa*."

¹³ Ibid. "Wish, purity, (and) reporting the weather, number of monks and admonishment; such (pertain) to *uposatha*, (and thus it is called) *pubbakiccaṃ*."

ထို ၃-ပါးတို့တွင် ယခုရောက်ဆဲဥတုသည် [...]ဥတု ဖြစ်ပါသည် အရှင်ဘုရား။	Out of the three, the season that has come (and) is still (in present) is [season-name], venerable sir(s).
ထို [...]ဥတု၌ ရှစ်ပက္ခရှိရာတွင် လွန်ပြီးပက္ခ [...] ရောက်ဆဲပက္ခ [...] ဖြစ်၍ [...] ကြွင်းကျန်ပါသည် အရှင်ဘုရား (ကြွင်းကျန်သောပက္ခမရှိတော့ပါ အရှင်ဘုရား)	In that [-season-name-] season out of the eight (moon) phases ¹⁴ the (number of) phases that have passed is [-number-], now arrived phase is [-number-], (and) [-number-] remain, venerable sir(s). (/there are no remaining phases, venerable sir(s) .
ဥပုသ်အိမ်သိမ်အပြင်၌ ဥပုသ်ပြုအံ့သောငှာ စည်းဝေးရောက်ရှိလာကြကုန်သောရဟန်းတော် အပေါင်းကား [...] ကျိပ် [...] ပါး အရေအတွက် ရှိပါသည် အရှင်ဘုရား။	In order to carry out the <i>uposatha</i> (event), outside ¹⁵ the <i>uposatha</i> house – <i>sīma</i> – there are by number altogether [-number-] great monks, gathered and arrived in order to carry out the <i>uposatha</i> (event).

ဘိက္ခုနီမတို့သည် အဘယ်မထေရ်အထံ၌ အဆုံးအမခံရပါမည်နည်း - ဟု တောင်းပန်သောစကားကို လျှောက်ထားဖွယ်ကိစ္စသည်	(Regarding) the duty of reporting the information, namely at which great elder will the nuns (<i>bhikkhunīs</i>) receive admonishment,
ယခုအခါ သာသနာတော်၌ - ဘိက္ခုနီမများ မရှိကြသောကြောင့် လျှောက်ထားဖွယ်ကိစ္စမရှိ - ပြည့်စုံပါပြီ အရှင်ဘုရား။	That duty of reporting is not (to be done), it is fulfilled, because there are no nuns (<i>bhikkhunīs</i>) in the Buddha's Dispensation (<i>Sāsana</i>) in the present time.

ဤ ၅-ပါးသော ကိစ္စတို့ကို သံဃာစည်းဝေးပြီးနောက် ပါတိမောက်မပြမီ ရှေ့အဖို့၌ ပြုအပ်သောကြောင့် ပုဗ္ဗကိစ္စတို့ဟူ၍ ခေါ်ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား။	Because these five duties should be carried out after the Community (<i>Saṅgha</i>) is gathered (and) before reciting the <i>Pātimokkha</i> , it should be called <i>pubbakicca</i> , venerable sir(s).
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ဥပေါသထော ယာဝတိကာစ၊ ဘိက္ခုကမ္မပ္ပတ္တာ၊ သဘာဂါပတ္တိယော စ န ဝိဇ္ဇန္တိ။ ဝဇ္ဇနီယာစ ပုဂ္ဂလာ တသ္မိံ န ဟောန္တိ၊ ပတ္တကလ္လံ ဝုစ္ဆတိ -	<i>Uposatho yāvatikā ca, bhikkūkammappattā, Sabhāgāpattiyo ca na vijjanti. Vajjanīyā ca puggalā tasmim na honti, pattakallaṃ vuccati.</i> ¹⁶ -
ဟူ၍ အဋ္ဌကထာဆရာမဟာထေရ်မြတ်တို့ မိန့်မှာတော်မူအပ်သောကြောင့် -	Because the noble great elders of Commentaries have gracefully proclaimed thus,
ဥပုသ်သည် သာမညလက္ခဏာ အားဖြင့် ၁-ပါးသာ အသေသ လက္ခဏာ အားဖြင့်သော်ကား	By the characteristic of being (suitable for) ascetics, <i>uposatha</i> is just one (kind), by the other characteristics, however, (there are:)
စာတုဒ္ဓသီဥပုသ်၊ ပန္နရသီဥပုသ်၊ သာမဂ္ဂီဥပုသ် - ဟူ၍ နေ့၏ အစွမ်းအားဖြင့် ၃-ပါး	3 (kinds of <i>uposatha</i>) by the potency of the day, namely (1) on the 14th day (<i>cātuddasī uposatha</i>), (2) on the 15th day (<i>pannarasī uposatha</i>), (and) (3) by unity (<i>sāmaggī uposatha</i>);
သံဃဥပုသ်၊ ဂဏဥပုသ်၊ ပုဂ္ဂလဥပုသ် - ဟူ၍ ပြုတတ်သောကာရကပုဂ္ဂိုလ်၏ အစွမ်းအားဖြင့် ၃-ပါး	3 (kinds of <i>uposatha</i>) by the potency of the person(s) who can undertake (the event of <i>uposatha</i>), namely (1) of the

¹⁴ There are four months in each of the three seasons and each month has too moon phases (new-moon and full-moon). Thus there are eight phases in one season.

¹⁵ This is intriguing, because all of this text is recited when the monks are, without known exception, inside the *sīma*.

¹⁶ Ibid., "The (kinds of) *Upasatha* (should be listed) until triads, monks suitable for procedure; and there are no offenses committed together; there are also no defective persons in it (the *uposatha* event), (and thus) it is called 'appropriate'."

	Community (<i>Saṅgha uposatha</i>), (2) group of 2-3 (<i>gaṇa uposatha</i>), (and) (3) an individual (<i>puggala uposatha</i>);
သုတ္တုဒ္ဓေသဉ္စပုဿိ၊ ပါရိသုဒ္ဓိဉ္စပုဿိ၊ အဓိဋ္ဌာနဉ္စပုဿိ - ဟူ၍ ပြုအပ်သော အခြင်းအရာ ကတ္တဗ္ဗာကာရ၏ အစွမ်းအားဖြင့် - ၃-ပါး -	3 (kinds of <i>uposatha</i>) by the potency of way of carrying out the duty, namely (1) reciting the rules (<i>suttuddesa uposatha</i>), (2) (declaration of) purification (<i>pārisuddhi uposatha</i>), (and) (3) determination (of the day as <i>uposatha</i> for oneself) (<i>adhiṭṭhāna uposatha</i>).
ဤသို့အားဖြင့် ၉-ပါးအပြားရှိ၏။	Thus there are altogether 9 (kinds of <i>uposatha</i>).
ထို ၉-ပါးတို့တွင် ယခုပြုလတ္တံ့သော ဉ္စပုဿိသည် နေ့၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	Out of the 9 (kinds of <i>uposatha</i>), the <i>uposatha</i> carried out now, by the potency of the day, is [- <i>uposatha</i> -kind-] ;
ပြုတတ်သော ကာရကပုဂ္ဂိုလ်၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	By the potency of the person(s) who can undertake (the event of <i>uposatha</i>) – [- <i>uposatha</i> -kind-] ;
ပြုအပ်သော အခြင်းအရာ ကတ္တဗ္ဗာကာရ၏ အစွမ်းအားဖြင့် [...] ဖြစ်ပါသည် အရှင်ဘုရား။	(And) by the potency of the way of carrying out the duty – [- <i>uposatha</i> -kind-] , venerable sir(s).
ထိုသုတ္တုဒ္ဓေသ သံဃဉ္စပုဿိကံအား လျောက်ပတ်ကုန်သော ရဟန်းတော်တို့သည် တစ်သိမ်တည်း၌ နှစ်တောင့်တွာ - ဟတ္ထပါသ်ကို မစွန့်မူ၍ တည်နေကြပါကုန်သည် အရှင်ဘုရား။	The great monks suitable for Community's <i>uposatha</i> by reciting the rules (<i>suttuddesa saṅghauposatha</i>) are staying not further than ("not relinquishing") two cubits and a hand-span (<i>hatthapāsa</i>) in a single <i>sīma</i> , venerable sir(s).
ထိုရဟန်းတော်တို့သည် အျင်းချင်းဒေသနာပြောကြားပြီးဖြစ်၍ သဘောတူဝတ္ထုကြောင့် သင့်သောအာပတ်မရှိ - ကင်းစင်ကြပါကုန်သည် အရှင်ဘုရား။	Because the great monks have done confession one to another, by the fact (that they are) in concordance [by Dhamma and Vinaya], (there also) is no offense unpurified ("due") – (the monks) are pure, venerable sir(s).
လူအစရှိသော ၂-ကျိပ် ၁-ယောက်သော ဝဇ္ဇနီယပုဂ္ဂိုလ်တို့ကို သံဃာတော်တို့၏ နှစ်တောင့်တွာ ဟတ္ထပါသ်မှ အပြုသောအားဖြင့် ကြဉ်ဖယ်အပ်ပါကုန်သည် အရှင်ဘုရား။	The 21 (kinds of) persons defective (for <i>pātimokkha</i> recital), such as lay people, have been made to be further than ("outside") two cubits and a hand-span (<i>hatthapāsa</i>) (and thus) properly removed, venerable sir(s).
ဤလေးပါးသော အင်္ဂါတို့ဖြင့် သပြိုဟ်ရေတွက်အပ်သော ကံ-ကို လျောက်ပတ်သောအခါ ရှိသောကံ - ဟူ၍ ခေါ်ဆိုအပ်ပါကုန်သည် အရှင်ဘုရား။	Counted in summary by these four factors, the (Community) act is called "a (Community) act carried out ("had") in an appropriate time", venerable sir(s).
ပုဗ္ဗကရာဏာပုဗ္ဗကိစ္ဆာနိ သမာပေတွာ- ၊ ဒေသိတာပတ္တိကာယ သမဂ္ဂဿ ဘိက္ခုသံဃဿ အနုမတိယာ ပါတိမောက္ခံ ဥဒ္ဓိသိတုံ အာရာဓေနံ ကရောမ -	<i>Pubbakaraṇa-pubbakiccāni samāpetvā- Desitāpattikāya samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanaṃ karoma</i> ¹⁷ -
သာဓု ... သာဓု ... သာဓု ။	<i>Sādhu ... sādhu ... sādhu</i> . ¹⁸

May all beings be happy,

¹⁷ This verse and all the previous verses are mentioned in the Pāli handbook of *uposatha*, namely *Dvemātikāpālī*, which is also included in the Vipassanā Research Institute's *Chaṭṭha Saṅgāyanā* program under "Vinaya Piṭaka (Tīkā)." "Having accomplished the things to be done (*pubbakaraṇa*) and duties to be done (*pubbakiccāni*), by the **consent** of the gathered Community of monks who have confessed (their) offenses, we shall start reciting of the *pātimokkha*.

¹⁸ "It is good, it is good, it is good" – this is recited by all the remaining monks in the *sīma* as the **consent** mentioned above.

monk Sarana